DOCUMENT RESUME

ED 183 706 UD 020 383

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TITLE Aboriginal and Islander Education: Perspectives and Change.

INSTITUTION James Cook Univ. of North Queensland, Townsville (Australia).

PUB DATE Jun 79

NOTE 36p.: Proceedings of a Seminar at James Cook University (Townsville, Queensland, Australia, October 7-8, 1978)

EDRS PRICE MF01/PC02 Plus Postage.

DESCRIPTORS Change Strategies: *Educational Improvement: *Educational Problems: *Educational Resources: Educational Strategies: Elementary Secondary Education: Foreign Countries

IDENTIFIERS *Aboriginal People: *Australia: Torres Straits Islanders

ABSTRACT

The seminar in this report focused on perspectives, recent developments, directions for improvement, and community involvement with regard to the education of Aboriginal and Torres Strait Islander children in Australia. The seminar underscored that there is considerable interest in Aboriginal and Islander education with attention centered on human and curricular resources available to improve education. Workshop reports are included on the following topics: (1) Aboriginal and Islander adolescents: (2) language programs: (3) multi-ethnic curriculum development: (4) Aboriginal and Islander children in urban schools: and (5) resources for learning. (MK)

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ABORIGINAL AND ISLANDER EDUCATION:

PERSPECTIVES AND CHANGE

Proceedings of a Seminar held at
James Cook University, October 7th-8th 1978

Sponsored by the Aboriginal and Islander
Studies Committee of the James Cook
University of North Queensland

ISBN 0 909714 37 1

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The Aboriginal and Islander Studies Committee is a committee of the Faculty of Arts, James Cook University. In recent years the committee has sponsored films and guest lectures on a variety of topics, and has published A Bibliography of Australian Aborigines.

The aims of the committee include the coordination and dissemination of research information relating to Aborigines and Islanders in North Queensland. A particularly important aspect of this activity is the encouragement of research viewed as important by Aborigines and Islanders themselves.

INTRODUCTION

A seminar on Aboriginal and Islander Education in North Queensland was held at James Cook University on October 7th and 8th 1978, which brought together a range of perspectives on Aboriginal and Islander education. Participants from the James Cook University, the Townsville College of Advanced Education, the public and private schools, the Queensland Education Department, and interested parents, had the opportunity to listen to informed speakers, to examine an extensive collection of curriculum materials and to hear presented effective strategies for better understanding and teaching Aboriginal and Islander children.

The one hundred participants, including a substantial number of Aboriginal and Islander people, also met in workshop sessions which allowed those participating to become involved and discuss in detail issues raised in the general sessions.

Although much of the material presented at the seminar was done on an informal basis and not presented as prepared papers, it was felt that the tape recorded information collected during the seminar would provide valuable insights into Aboriginal and Islander education, and should be made available in some form for participants and others unable to attend.

To accomplish this, the editors have used their own judgement to summarise, edit, and in some cases extract parts of addresses based on transcriptions of the tape recorded sessions. It should be emphasised again that the speakers did not present formal papers, but, were giving their personal opinions about Aboriginal education. The editors have tried to capture the spirit of what was said and done, and hope we have not in the process misrepresented any speaker's point of view.

In general, the seminar showed that there is a considerable interest in Aboriginal and Islander education, and focussed attention on the numerous human and curricular resources which are available to improve the education of these children.

The editors wish particularly to acknowledge the contribution made to the production of this report by Kerrie Ferguson, for her transcription of taped materials and typing of several drafts of the manuscript. Acknowledgement is also made to the Department of Education and the Aboriginal and Islander Studies Committee whose financial assistance made the report possible.

Finally, we wish to thank the many people who presented materials during the seminar for stimulating our thought on Aboriginal and Islander education and for helping to make the seminar the success that it was.

Sandra C. Taylor
Richard B. Baldauf, Jr.

Department of Education
James Cook University

June 1979

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Forum I: Perspectives on Aboriginal and Islander Education

Speakers: John Budby (Chair) - Member of National Aboriginal Education Committee and Executive Director of Queensland Consultative Committee on Aboriginal & Islander Education

Robyn Sullivan - Deputy Principal, Pimlico High School

Kukwan Wapau - High School Student

Didamaine Uibo - Teacher

Gracelyn Smallwood - Nursing Sister

During the first session a number of speakers expressed their concerns in the area of Aboriginal and Islander education.

Deputy Principal at Pimlico, Robyn Sullivan spoke from the perspective of the high school administrator. She commented on the lack of preparation in the training of many secondary school teachers for teaching Aboriginal and Islander students. She noted that there were also problems because the teaching profession is dominated by white middle class people. However, some steps were being taken to assist Aboriginal and Islander students, mainly in the area of guidance and home/school liaison. An Aboriginal aide working at Pimlico was attempting to increase the amount of contact between teachers and parents.

Mrs Sullivan also discussed the truancy rate for Aboriginal and Islander students and said that she felt that the problem of making school meaningful for Aboriginal and Islander students had not yet been solved.

Kukwan Wapau, a high school student from Thursday Island, spoke about his experiences at high school. In particular, he discussed the difficulties caused by poor health affecting school work, and also the problems of living away from home.

The third speaker was Didamaine Uibo, a four year trained Aboriginal teacher from the Northern Territory. She explained the training programme she had undergone at Bachelor, and stressed the need for more Aboriginal teachers. She said that Aboriginal parents were often too shy to come to school, and that home visits were particularly important.

Gracelyn Smallwood, a qualified nursing sister with a range of experience in the area of Aboriginal and Islander health, spoke about her own experiences at school. She described her problems in finding employment after gaining a junior certificate, because she was an Aborigine. She said that many black students 'drop-out' of high school

because of an awareness of the problems of finding employment. She referred to widespread discrimination against Aboriginal and Islander people, and ended by stressing the need for a change in attitudes of the white population.

The views expressed in the first forum were summarized by John Budby:

"The obvious problem that I have seen with regards to Aborigines, is 'education for what purpose?' At this stage, as Gracelyn Smallwood mentioned, there is a tremendous amount of prejudice throughout Australia with regard to employment for Aborigines, so why go through to Grade 12 when you find that at the end of Grade 12 you are struggling to get yourself a position in the mainstream of society?

"Another point that I would like to bring out is the lack of academic knowledge about Aboriginal education. There are a lot of things happening in the field of Aboriginal education, but universities and colleges of advanced education are taking a long time to get around to start to get into Aboriginal education. A survey was done by the National Aboriginal Education Committee just recently, and we discovered that there are only two colleges of advanced education which train secondary school teachers in the whole of Australia that have any section on Aboriginal education.

"And we assume from that, that secondary trained teachers are leaving colleges without any knowledge whatsoever, or a very limited knowledge, of Aborigines. Because of that, a new teacher getting into a school finds that their first contact with Aborigines creates problems. Stereotypes are set up and these stereotypes are obviously reinforced by insensitive people in the educational system.

"The complexity of the multi-cultural problem is something which has been discussed a great deal by the National Aboriginal Education Committee. Everyone in the hierarchy in education is talking about multi-culturalism. Aboriginal people, I think, feel that they are a separate group from the already established ethnic groups. They would prefer, rather than be called "ethnic" and graded with all the other migrants in this country, that they have a separate identity altogether, and that this identity be recognised by academic institutions throughout Australia.

"Didamaine Uibo brought up a number of points which I think need to be considered in relation to what is happening in the Northern Territory. In the Northern Territory, there is a swing back to giving Aboriginal people the responsibility for their own destinies, particularly in the educational field. The setting up or the recognition of homeland centres where Aboriginal people, who were once rounded up as cattle and plonked on settlements,

are now being given the opportunity to return to their homeland and to set up the same organisation and social structure that they had years ago. Particularly, in terms of the elders being in control of the rest of the tribal people, or Aboriginal people.

"Whether this sort of thing could occur in an urban context is another question. It is something though that needs to be considered. The Queensland State Consultative Committee is rather keen on the Aboriginal communities becoming more involved in the decision-making process within the schools. And so, one of the recommendations that has been made is that local Aboriginal community advisory committees be set up. In an urban context you would need to have Aborigines and probably migrant groups on this committee, and they would advise the principals of the schools of the problems that they see occurring in that particular school.

"Probably the major overriding thing that I see is the powerlessness that Aborigines have had, and continue to have, in all areas in education. After education, you know, they are completely powerless - they are unable to really decide their destiny. And now I think is the time when people, particularly from the universities, should start to really consider how they can involve more Aboriginal people in the academic institutions. A comment a particular Aboriginal person made recently was that an oppressed people will always remain oppressed unless they can control the upper echelon in education. And of course the universities and the CAEs are that particular section."

Forum II: Recent Developments in Aboriginal Education

Speakers: Chris Ling (Chair) - Advisory Teacher
Townsville Community Education Centre

Geoff Coombs - Seconded Teacher, T.C.A.E.

Ross Schuurmans - Commonwealth Education Department

Ross Clark - Guidance Officer, Inala Family Education Centre

John Dwyer - Inspector of Schools (Primary) Indigenous Education

Geoff Coombs, a seconded teacher working at Townsville College of Advanced Education discussed initiatives which had been taken by the College in recent years. Of special interest was the intake of two groups of Aboriginal and Islander students into the course for a Diploma in Teaching. Each group has around twenty members, with about equal numbers of men and women, school leavers and mature age students.

The course is structured so that the students do seven semesters instead of the usual six, with the first two semesters spread over three. The course is the regular teaching diploma course, but with a number of extra introductory courses added, including one on study skills. Two tutors provide extra support for the students, and a third is shortly to be appointed.

Mr Coombs also reviewed the courses on Aboriginal Education which are offered at T.C.A.E. These include the 'Race and Culture' course, which is compulsory for all third year students.

Ross Schuurmans showed slides of a recent trip around Australia, from which information was gained about the range of developments in Aboriginal and Islander education in other centres.

The trip included visits to various educational institutions and community centres in all states. Programmes observed ranged from special intakes of Aboriginal students in teacher training colleges such as Mount Lawley College in Western Australia, and Torrens Teachers College in South Australia; to homework centres set up for Aboriginal high school students in inner Sydney primary schools.

Ross Clark then spoke about the Inala Family Education Centre.

"Basically, the aim that I had at Inala with the Aboriginal Counsellors was to try to provide in the high school situation some sort of pastoral care support for the student in particular, and also support for the guidance officer working in the school, so that he could be more effective in meeting the needs of the Aboriginal

students in that school. Now in fact, the role of these counsellors has cut across not just to students - I think previous speakers this morning raised issues that suggested that in fact problems lie with parents, with the community, with the students, and with both black and white members of each of those agencies. So maybe we can just look briefly at those areas and get a brief view of the type of work they are trying to do.

"From a pastoral care point of view, we are looking at providing someone within the school with a similar background to the students and therefore someone who will probably be able to communicate more effectively with the students. We want someone that they can relate to easily, someone that they can confer with and present the problems they are experiencing, someone I guess who can liaise with teacher and bridge any gap which may occur.

"The Aboriginal counsellors are in a position to provide on-going encouragement to the child, encouragement which becomes particularly important for the student the further they go on in school. Again I think some mention was made of the problems of kids in the upper-secondary area, where many of their mates have dropped out. There is a lot of peer pressure on the student to drop out, and it is at that stage that if the child is to move on and reach whatever potential he has, that he needs lots of positive support. Again, that support is best provided by someone with similar cultural background.

"The child not only needs support within the school but also within the community. This may relate to a problem of health, it may relate to problems related to the law. Certainly, with some students that we work with, for a number of reasons they experience difficulties with the police, with the legal system, and it is naive to suggest that those problems don't interfere with the child's schooling. It is probable that the teacher within the school situation is unable, or lacks skills, to provide the support for the child that is experiencing those sorts of concerns.

"Finally, from the child's point of view within the school, the counsellor is in a position to assist the transition from school to work: the movement from the school system into employment in later life. If, in fact, he is going to a situation of non-employment, the counsellor is equipped to help in a number of ways.

"First of all, by providing on-going career education through the high school years that the child is experiencing. Initially, it may be just providing career information. Further on, it is increasing his understanding of what sort of effect a particular career is going to have on his lifestyle. It is helping the child hopefully to look at ways of adapting to periods of possible unemployment - how he can lead a positive existence that is not self-deprecating. So I guess from within the school

point of view, those are some of the ways in which the counsellor is working.

"But the child is not independent of his or her home, and so, clearly, we need to have considerable involvement of the parents as well. I think frequently one hears it is very important that we must confer with parents, that parents are the key to it. I sometimes wonder if as teachers it can become a cop-out for us. We have been talking about that for several years now and sometimes I wonder how deep down, how seriously we do believe in the importance of involving the parents in our educational system.

"The way in which the counsellor can do that, with the assistance of school staff, is first of all by increasing parents' understanding of the school system, what it's about, where it is going, what it has to offer the child. Sometimes it is not an easy task, sometimes it is not very clear to those teaching. It can cut across into the area of attendance. A previous speaker this morning brought up the problem of parents sometimes being a positive factor in the child not attending school. Clearly, that is an extremely sensitive area in which to be working, and I think that a person of a similar cultural background is in a better position to present the pros and cons to indicate the importance of continued attendance at school. The fact that one day in ten days absence is equivalent to the child missing a full twelve months of his total schooling after ten years.

"The other way I think that parents are probably supported is through helping parents to have the skills to assist their children at home. From a high school point of view, this is particularly important in terms of study provisions. Many of the parents have had limited education themselves and therefore schooling is rather bewildering.

"Parents are very vulnerable for play between teachers and children. Students manipulate both parents and teachers very adeptly sometimes, and I think the gap between the parent and teacher needs to be bridged so that parent and teacher can work together with the child to assist in the child improving his education.

"I think if we don't recognise that fact then we are probably hiding behind a smokescreen. I think we all realise that as parents we become very defensive about our own children; it's the school that is at fault. And frequently the school is partly at fault, and very much so if it is not communicating to the parent the needs that the school has if the child is to succeed. I think a lot needs to be done in that area and that a lot can be done.

"The third area in which the counsellors provide considerable benefit I think, and again it is in the

community, is educating people within the community to a greater understanding of the needs of the students. Perhaps I can illustrate that by an incident which happened last week involving the local Rotary Club in the Inala area. The club itself has taken on a project of going around and encouraging employers to either create a position for an Aboriginal student within their particular plant or particular factory or whatever, or giving some positive assistance to employing a person if in fact there are some positions vacant. Now the impetus for the Rotary Club doing that came from the Principal of the school in which one of the Aboriginal counsellors is working. And clearly, she had had influence on him to the point where he could see the benefits of this and he has taken this active step.

"The next process is of course for us to assist the child in placement within the work situation. I think again someone in the audience this morning raised the point of where are our kids going after Grades 9, 10, 11, and 12. Frequently, I think, the school has opted out of concern about what happens to the product, and I don't think we can any longer justify that. I think we must follow through, because it has considerable influence on what sort of programming we are doing within the school. The point was made this morning that it affects that person, that child's attitude toward the schools' system, the attitude he is going to pass on to his own children in just a very few years, and the attitude that he passes on to his other brothers and sisters who are still in the school system. It is most important that we do follow the kids on, and where it may be difficult for teachers to do that, I certainly feel the Aboriginal counsellors are in a very good position to provide that support.

"One obvious sort of situation that occurs is that there is a bereavement in the family, and the Aboriginal family may be going into a period of mourning and the child is absent from work for a week or two weeks. This is unacceptable from the employer's point of view, and he may not understand the emotional turmoil that is going on in the house. A person that understands the educational system, understands the family, understands the needs of the employers, can assist in those sorts of problems. The Rotary Club is in fact encouraging each employer to appoint an employee to be a friend of the student that is taken on. This is a positive endeavour of the employers to assist the child, and I think from our point of view the Aboriginal counsellor is in a position to provide understanding in the home.

"Probably the final area in which counsellors are working, is the area of teacher-education - understanding the needs of the parents, understanding the needs of the child and his work at school.

"This occurs both with teacher-education within the school and teacher-education of trainees - we have quite

a large number coming in to see us, and I am sure that this occurs with the teacher trainees in the Townsville are visiting the Aboriginal counsellors working here.

"I think basically that is in summary the aims of that particular program. I feel that it has been of considerable benefit to the students who have moved through the system so far - at least the students that I have had contact with."

Chris Ling pointed out that the Community Education Centre in Flinders Street, Townsville was set up to provide a similar educational support service. Two aides based at the centre work in local schools and help to liaise between parents and the school. The centre is situated at the Aboriginal and Islander Medical Centre.

The final speaker was John Dwyer:

"I'd like you to write down the three factors that you think most affect the performance of Aboriginal children in schools - single word answers, if you like.

. . . .

If I had asked that question seven years ago, you could have grouped the answers very easily under things like - the problems for the Aboriginal child are in the child, or they're in his home, or the parents don't care, they come from poor backgrounds, they are underfed, have poor health, just not interested, no motivation and so on. You would have found very few entries that said, 'maybe there are some difficulties in the school, maybe teachers need to look at themselves, and so on.'

"I am not going to ask you what you would have said but I am sure that it would be things like 'maybe the school programs need examining, maybe teachers need to think a little more about what they are doing, and so on'. There has been a change in attitudes toward the performance of Aboriginal school children, and I think it is very significant because it's tended to move the focus away from placing blame on the victim. While I think that this is something that is happening all around the world where you work with minority-group kids, it has been very usual for the majority of people to say that the reason that these children are doing poorly is that it is their fault. We provide them with more than is required, if they are not prepared to accept it, they are not prepared to come to meet us.

"I think that this is particularly significant in the area of language. About ten years ago, people suddenly became aware of the importance of language in learning, and people like Bernstein suddenly began to notice that there were differences in the surface structure of different peoples' languages. All sorts of assumptions were made. Because people used a language form that was different from standard English or the majority language, it was

assumed that maybe this was the reason why the children failed. The language was incomplete, was illogical, was non-grammatical, did not make sense, and this was assumed to be the reason students failed.

"And so a whole philosophy of language deficit developed which led to an idea of deprivation, which led to an idea of remediation, of 'fixing up'. Even in 1970 and the years after that, when the new Van Leer program first started in Queensland, I think that for the first time we began to realise that this was a false assumption. We became aware of the fact that the sort of language the children were using wasn't lazy or careless or sloppy. We became aware of the fact that it did have its own choice of rules systems - it used its own grammar, it used its own words in a particular way, it used its own sound system. And so it was a language that needed to be valued, to be respected, and needed to be worked from. And so we moved from a position of language deficit to language difference.

"It was an extremely important shift - it was a shift that a lot of teachers still haven't made. The significance of the shift is in the outcome of what you do in response to the philosophy that you hold. If you believe that the child operates with a language deficit system, that there is something wrong, then the philosophy that you will adopt is one of remediation. You will see your role as fixing up, or correcting, or overriding; and built into that is the belief that there will be failure. Because you have already accepted that the child somewhere along the line has failed, and it is your job to fix it. And of course if you don't succeed it is easy to blame the child - it is easy to go back and say, 'Well, I tried and he didn't succeed'.

"If you work from a position of language difference, the philosophy leads to a policy of development rather than remediation. The child has achieved language, the child is able to use language efficiently, the child has skills and will build on these skills. Certainly he'll need to have those skills extended: all children coming to school, no matter what their cultural group, need support in developing their language. But it is quite a different philosophy. It is extremely important when we think about the effect it has on teacher attitudes and teacher expectations.

"There is some very interesting research from all around the world that demonstrates the real significance of teacher expectations in the educational performance of minority-group children. I think that one of the most interesting examples that I have read recently was in the United States, where they wanted to look at teachers' attitudes towards the language of American white children (Anglo-American children), American black children and Chicano (Mexican American children). They found that all they had to do was give those labels to

groups of teachers; they only had to say 'White', 'Black', 'Chicano' and teachers were quite prepared to write a statement on what they thought the performance of those children would be in school. They found that when they analysed these statements, the whole range of statements tended to cluster around two axes: there were statements regarding the degree of ethnicity of the child's language and there were statements around a competence sort of measure. The white middle-class stereotype kids would be competent, eager and standard in performance, the American black child - less competent and more non-standard, and the Chicano child was less standard again and less competent again.

"The interesting thing was that when they actually then played videotapes of children who fitted these 'labels' and allowed teachers to analyse the actual performance of real children, the results still clustered around those same stereotypes. They still used the same dimensions, but they started from different points. They assumed that the Chicano child would be non-standard and non-competent. They came to the conclusion that if you're black and you want to impress the teacher you have got to sound whiter than white. They tested this assumption in an interesting way by filming three children: a white child, a black child and a Chicano child. They filmed side-on so that there was no problem of synchronisation of the lips and sound, and they dubbed onto all three faces the same soundtrack. The soundtrack was of a white middle-class child. So the American black child was actually using the middle-class white child's speech on the soundtrack and the same with the Chicano. They gave the sounds to the teachers to analyse and exactly the same results occurred. The white child was seen as being standard and competent, the American black child non-standard and non-competent, and the Chicano even less standard and less competent, and they were listening to the same speech. So teacher attitudes and teacher expectations are tremendously important.

"I think that was the major shift that emerged through the Van Leer Program: the fact that we were dealing with a language form that was valid, and a language form that needed to be built on, and to be valued.

"Recently I think there has been another shift. Our first reaction to the new material was that we became very interested in the structure of the language, and we became aware of differences between standard forms and non-standard forms. Our initial reaction was that to help the child succeed in school, maybe we needed to be able to shift from non-standard to standard - not replace but make shifts. In certain situations that probably still applies. But there has been a significant move recently to becoming more aware of the fact that it is not the surface structure of language which is the critical thing, but the way in which the child uses language - the way in which a child is able to make meaning.

"This use of language is important for teachers working with children who may have a different world of experience from yours, they have a different background. Some of the things you take for granted they won't understand, and some of the things that they understand you won't understand, but there is likely to be a mismatch of meaning level both ways. Certainly if they are working with a different rule based language system it may be difficult for them to map the surface structure that you are using, on to the context to make meaning. In the same way, it will make it difficult for you to map the surface structure of their usage. The sound system can be very important too. If they are speaking more quickly than you are used to, or speaking with a different sort of inflection, or using a different vowel system, it will make it difficult for them to map your sound to make meaning, and for you to understand their meaning.

"Now, the importance of that shift that we made, away from the simple surface structure to meaning, and to the function of language, is extremely important for a teacher because it gives you a whole new focus on how you look at the performance of Aboriginal children. You stop looking simply for errors and you start looking for justification for why things are happening."

Mr Dwyer ended his comments by stressing that the educational performance of Aboriginal and Islander children should be reviewed in terms of their success, rather than their failures. He said that educators of these children should start from where the child was at, and aim to build on their strengths.

Special Session: Directions for the Improvement of Aboriginal and Islander Education

Speakers: Kenneth Orr (Chair) - James Cook University, Education Department

Jim Hamilton - Queensland Consultative Committee on Aboriginal and Islander Education

Frank Young - Inspector of Schools (Secondary), Education of Indigenous Children

Jim Hamilton spoke about the work of the Queensland Consultative Committee on Aboriginal and Islander Education. Mr Hamilton, who is Chairman of the Committee, said that it had been set up in 1975 with a wide representation of urban and rural Aborigines and Islanders in differing situations. The committee was responsible to the Director-General and the Queensland Education Department and provided Aboriginal and Islander views. Specifically, they were concerned with educational needs of Aboriginal and Islander children, methods of meeting these needs, and in evaluating the various proposals put forward in the area. Recently the Committee had been reviewing an Aboriginal studies kit produced by the Curriculum Development Centre, and had recommended that it be trialled in a number of Queensland schools. Mr Hamilton said that education was important to the younger generation who would need skills for self management in the future.

The second speaker was Frank Young who spoke on 'Suggestions and Strategies for Teachers of Aboriginal and Islander Students':

"I was asked specifically to talk on the secondary side and I'll narrow it down to the urban situation, because I presume that most teachers who are here would be from the urban situation anyway. We're talking about reasonable numbers, but a small percentage, so that you might for example look at a school like Pimlico, which may have something like sixty Aboriginal and Islander students out of a total population of twelve or thirteen hundred, which would be somewhere around five percent. They're reasonable numbers and we have to accept them. Throughout Queensland there are just over four thousand Aboriginal and Islander students in secondary school. Only about a thousand of those are on the communities or from communities, so that means that about three thousand out of four thousand high school students are urban-rural dwellers. So the numbers are significant although they're small within a school and the percentage is small. When you add them up, it's a very significant part of the population.

"There is a large dropout rate from the schools. In one school we took figures over a seven-year period: there were two hundred and seventy-six Aboriginal and

Islander students enrolled in the school, and there were one hundred and seventy-six who dropped out before the end of grade 10, which is a pretty big dropout when you look at it in those terms. There's also a group of students who probably never enrolled in a high school, who dropped out even at the end of primary school. Now I don't know how many of these there'd be in the Townsville region, I don't know whether there are any, but I think it's a group that has to be considered. There are very few Aboriginal students in high level courses. If you look across the courses in grades 9 and 10, and if you split them up into level one, level two, level three, then you'd find that the majority of them were down in either the bottom category or the middle category. You will find very few Aboriginal and Islander students who are in the level one category in your secondary schools, very few would go beyond grade 10. Now I think that's probably the situation in Townsville, I'm not too sure but I think last year there were only one to two students in Townsville who were in grade 12. I think this year there are probably two or three.

"If you go the some other places, and I'll talk about some of these later on, the situation has changed. You can go to Cairns, and this year there are fifty students in grade 11. Thirty of those are in the normal grade 11 course and twenty of them are in the one-year terminal course. You go to Gordonvale, and you find six, you go to Mossman and find two or three. So there seems to be a situation here which needs looking at. So working on that basis, what can you do? I think the first thing you've got to do is make a realistic assessment: you've got to really look at a situation and find out just what the situation is. Some of the things that you should look at are: How many students are there in the school? What grades and subjects are they in? If they're all in the bottom classes, maybe you should start thinking that there must be something wrong.

"What are the problems from the teacher's point of view? It's very easy to get those: they never bring pencils, they don't come to school, they don't work anyway, they disrupt the class. We can run through those and they're real. You can't throw those away. One thing that we don't do very often is turn around the other way and say OK, what are the problems from the student and the parent point of view? We, as teachers, tend to say that we're the ones that have to analyze the situation and we're the ones that come up with the solutions. Over the last couple of years I think there's been an increasing awareness that we've got to look at it from a student and parent point of view.

"I think the next step is to look at the schoolwide situation. There's no doubt about it that the school is a community, and that you've got to look at it from the total school point of view. It's no good just looking at this group of Aboriginal kids. You have to look at

the total school: that is the total Aboriginal population, your total European population, teachers, the parents of all the students. If you don't work with the parents in the community and they don't see what you're on about in the school, then it's very unlikely that anything you try to do within the school is going to be successful. I think that it would probably be true to say that to be able to change the thing schoolwide and in individual classes you've got to be able to talk with the parents and you've got to be able to show the parents that you're 'fair dinkum'.

"Who is going to be involved in the changes? The administration has to be, because if you've got to look schoolwide then the administration is the one that has the overall look at the school situation. The teachers have got to be involved because it's the teachers within their class units that have to be aware of the problems and of the situations, and aware of the positive attitudes that they can have. And then you've got to look at the students, the parents, and the community, because they've got to be involved as well.

"What I thought I might do now is just to look at a few situations and make some comments. I will talk about Murgon because it's one I know best and then some points about the others. I went to Murgon in 1969 straight from being a lecturer at an Institute of Technology. I don't think I'd ever spoken to an Aboriginal before I went to Murgon so that I went there, I suppose, as the average sort of citizen would go into the situation. When I went there I think there were two students who'd tried grade 11 in 1968 or 1967. They didn't last very long within that situation, and hardly any of the students were getting through to the end of grade 10 anyway. Ninety-nine percent of them were in the special classes that were running at that time. The situation wasn't good in terms of the attitude of teachers and attitudes of one group of students to the other group of students. So the situation really wan't good at all, all round.

"Now over the years I think that situation has changed. I'm not saying that it's perfect, because I don't think anything anywhere in Queensland is perfect, but I think that the change has been remarkable, and I think the change has come about because there's been a positive attitude that came first of all with the new Principal in 1970. What he saw when he came to Murgon, was that one group of students, the Aboriginal students in the school, weren't being catered for adequately. So there was a definite program of encouraging the Aboriginal and Islander students and parents. At that stage in 1971 we worked out a non-matriculation grade 11 because none of the students were going past grade 10. By putting in a non-matriculation one and working on the kids, we had something like twenty-one students who did the non-matriculation course in 1972. But fourteen of these were European and seven of them were Aboriginal. But last year there were five students who came

out of Murgon High School, and I will admit that it was a good year, but in 1969 you wouldn't even have credited it anyway. There were five students: two of them are over at the Townsville C.A.E. in the seven semester Diploma of Teaching course; one's doing the nursing course at Prince Charles Hospital; one's doing the Diploma of Art at the Seven Hills Arts College; and one's doing the two year Associate Diploma in Child Care at the Brisbane Kindergarten Teachers College. So there were five that finished grade 12 last year and have gone into further training. Now that's a thing that if you'd thought of that in 1969 I think you probably would have thought that it was just impossible.

"The group of kids that have just come in this year have come through the Van Leer program. The school has made adjustments once again, and the reports coming have really been tremendous. There's been a group of teachers, seven or eight this year, who took on a first year centre approach to the whole of grade 8. All of the grade 8 students, the Aboriginal students from Cherbourg and the European students from all the other schools were split up into four even classes. The group of eight teachers took them for all their subjects. There was a group spirit built up amongst all the kids in that sort of first year centre concept and all the reports we get are that it's all going exceptionally well."

Frank Young continued by referring to several other Queensland High Schools where various changes have been made, which have resulted in improvement of the situation for Aboriginal and Islander children.

He then discussed the necessary factors for the implementation of change in the school situation. He concluded with some suggestions for classroom teachers of Aboriginal and Islander students. These included encouragement, a positive attitude, sincerity, persistence, being consistent, continually reviewing the situation, building self esteem and identity within the school, and providing teaching materials Aboriginal students can relate to.

He also mentioned various resource people in Aboriginal and Islander education who could be helpful to teachers. These were:

John Budby (Consultative Committee)
Ross Clark (Inala Family Education Centre)
Wayne Dyer (Advisory Teacher, Head Office)
Jim Hamilton (Consultative Committee, Schools Visitor)
Glyn John (Curriculum Branch, Head Office)
Chris Ling (Advisory Teacher, Townsville)
Neil McGarvey (Manual Arts, Townsville)
Betty Murray (Advisory Teacher, Head Office)
Ross Wilson (Advisory Teacher, Cairns)

Mr Young also said that the Aboriginal and Islander aides in the schools were of tremendous importance as resource people.

Forum III: Community Involvement in Aboriginal and Islander Education

Speakers: Professor E. Scott (Chair) - James Cook University, Education Department

Elsie Kennedy - Teacher Aide

Michael Uibo - Teacher

Jim Hamilton - School Visitor and Chairman, Queensland Consultative Committee on Aboriginal and Islander Education

The opening speaker, Elsie Kennedy, spoke about her role as teacher aide at Garbutt Primary School, where about sixty-five of the four hundred pupils are of Aboriginal or Islander extraction. Working mainly in the infant wing where Aboriginal and Islander children make up twenty-one percent, Mrs Kennedy carries out normal teacher aide duties. In addition she acts as a home visitor, and during the first year at the school visited each home about once a fortnight.

She said that Aboriginal parents were very interested in what their children are doing at school but that they found it difficult to visit the school. When contact with school is made through an aide who can accompany the parents to the classroom, the 'gap' may be effectively bridged. Mrs Kennedy also acts as an intermediary for notes and messages between school and home.

From the point of view of the children, it is valuable for them to see an Aboriginal adult as 'belonging' to the school.

In the high school which she visits one day a week, Mrs Kennedy has a different role. She supports the students in the classroom and helps them with their work, especially those who are too shy to ask for the teacher's help.

Michael Uibo then spoke about various programmes operating in the Northern Territory which are involved in training Aboriginal teachers. At the request of the communities, there has been a trend towards the movement of teacher training into the community and the development of on-site programmes for teacher training. Three are operating in various areas of the Northern Territory at present.

Jim Hamilton said that there was a need to provide liaison between school and community. There was also a need to increase community involvement in education, and for parents to have a voice in discussions about what should be taught in schools. Mr Hamilton spoke of the role of the Community Education Centres at Arukun, Inala and Townsville. At Arukun, there has been parental involvement in Home Economics and Manual Arts at the school, and parents and others teach traditional crafts.

CLOSING REMARKS

In closing the seminar on behalf of the Aboriginal and Islander Studies Committee, Dr Betty Drinkwater commented on the advances which had been made in the field of Aboriginal and Islander education during the last few years. She said how gratifying it had been to hear from so many experts in the field through the course of the seminar, and she thanked all who had contributed to its success.

WORKSHOP: Aboriginal Adolescents

Ross Schuurmans (Chair)

Between 1975 and 1977 a special course was implemented for grade 8 (12-16 year olds) students at Yarrabah community. The course was designed to meet the needs of the thirty-four Aboriginal students, while continuing to operate within the confines of the school situation. Constant appraisal and reassessment of the course was necessary.

Below are some of the points considered of major importance in the design of the course. (NOTE: Although the course was specifically designed for the Yarrabah situation, most of the points mentioned will also be pertinent to some degree for secondary education in both the more tribally oriented communities and in rural and urban areas.)

1. At the commencement of the school year a conscious effort was made to stimulate interest in learning. Most students were present and not future oriented so it was the enjoyment of the school experience and not the gaining of a good pass or a good job on completion that provided the greatest motivation.

2. Acceptance of the teacher by the students as a fair and genuinely interested person was a prerequisite to the acceptance of his knowledge.

3. Careful use of language and the teaching of the word registers in each subject area as part of the content of that discipline.

4. The linking of curriculum with the activities of the community. The direct relevance of the curriculum is then displayed and methods enabling the transfer of the learned skills to places outside the school indicated.

5. The use of visual and tactile teaching aids rather than verbal or written explanations.

6. Plenty of practice of learned skills, allowing for an initial high success rate and the introduction of new material at a rate that would not destroy newly gained confidence.

7. A learning-by-doing approach was taken where students were involved in real life situations and had to participate to gain the benefits available or completion of a project.

8. Continual linking of abstract generalisations with concrete examples.

9. The importance of parents' understanding what was going on in the school and the classroom and how they can assist in the education of their children, e.g., support, study, homework, assignments, subjects and career choices. (Many parents do not have a high school education and do not know how a high school functions.)

10. The building of confidence and initiative in the students retained its primary importance in all teaching activities.

WORKSHOP: Language Programs

John Taylor (Chair)

The language workshop was well attended with about 20 or so participants present at any one time. The seminar room contained displays of teaching materials employed in the bilingual education programme at Edward River and the Van Leer programme. In addition there were several slide presentations. Three semi-formal talks were given to provide background information and jumping-off points for discussion.

John Taylor, an anthropologist from the Behavioural Sciences Department at James Cook University, outlined in broad terms the genesis of the Aboriginal "language problem". He focussed on the past and present distribution and variety of Aboriginal vernaculars and the origins of Aboriginal non-standard English. Peter Delbridge, a Grad. Dip. Ab. Ed. student from T.C.A.E. then described the operation of the bilingual programme at the Edward River school where he had taught. He outlined the various theoretical models ("assimilationist" and "integrationist") underlying the presentation of bi-lingual programmes and the way these influenced the injection of language materials from the dominant and vernacular languages respectively. Peter stressed the crucial role played by the Aboriginal teacher aides in the Edward River programme. Harvey Demmitt, who was standing in for Julia Koppe presented the history, philosophy and operation of the Van Leer programme. This programme has been especially designed to develop standard English language competence in Aboriginal children whose mother tongue is an Aboriginal non-standard English. Harvey illustrated his talk with material drawn from Palm Island where he is currently teaching. All speakers stressed the important point that Aboriginal vernaculars and non-standard English forms should not be discouraged or disparaged. Rather they were to be treated as languages in their own right serving the needs of particular Aboriginal communities.

Much of the discussion that flowed from these individual presentations was concerned with current state-of-the art assessments of the ongoing programmes and the problems that have arisen in the wake of these pioneering enterprises in cross-cultural education. Some of the issues addressed were:

- to what extent do bilingual programmes devised by linguists reflect the natural order of development of linguistic competence in a particular vernacular?
- should European teachers learn the vernacular which is being taught in the classroom?
- how can a teacher simulate within the classroom situations that will provide children with the sorts of non-school, real world contexts where the employment of standard English is the appropriate vehicle for communication?

Discussion time was necessarily limited by Seminar's overall programme. I am certain that those who took part in the workshop were heartened by the willingness on the part of the innovators of such language programmes to continually assess and revise their methods and approaches in the light of current experience.

WORKSHOP: Multi-Ethnic Curriculum Development

Barry Osborne (Chair)

Saturday Morning Session

At the beginning of the morning session a film "Living in Two Worlds", was shown, which described the problems faced by Turkish migrants living in Woolloongong. It acted as a focussing activity and showed some of the ways schools and curricula are being modified to meet the needs of pupils from one ethnic group in Australia.

Barry Osborne, lecturer at Townsville C.A.E., then talked briefly of goals for education in an ethnically diverse society. The historical approaches into the education of Aborigines and Torres Strait Islanders, viz. assimilation and integration were described and found wanting. Both acknowledged the co-existence of indigenous Australians but did little to foster or value the continued co-extence. Tatz and Chambers (in Edgar, D. (Ed.), Sociology of Australian Education, Sydney, McGraw-Hill, 1975, pp.218-231) argue that we need to accommodate, i.e., encourage and respect, the cultures of our ethnic minorities. This view is supported by Bullivant (Australian and New Zealand Journal of Sociology, Vol. 12, 3, October 1976) who argues persuasively that we ought to respect the wishes of the various ethnic groups when determining goals for the education of their children.

The Aboriginal Consultative Group advised the Federal Government in 1975. Among other things, they asked that

i) their children be firmly rooted in their past (i.e., culture)

ii) their children be able to function successfully in both their own cultures and the wider Australian society if they so desire

iii) Aboriginal and Torres Strait Islander culture be retained and that pupil identity with these cultures be fostered at school

iv) the highest quality of education be provided for Aboriginal and Torres Strait Islander pupils.

(Education for Aborigines, 1975, p.5)

In 1978 the National Aboriginal Education Committee specified several aims for education of Aborigines and Torres Strait Islanders. These included:

i) education should foster a sense of kinship

ii) schools should aim to develop natural potential and not destroy birthright

iii) an accurate understanding of Australian history for all children should be sought

iv) the promotion of cross-cultural understanding

v) schools should aim at and be capable of developing Aborigines who are at ease in the knowledge of, and pride in, their own cultural heritage as well as obtaining the academic and technological skills required of Aboriginal Australians today.

(National Aboriginal Education Committee Rationale, Aims and Objectives in Aboriginal Education, 1978, pp.3-4)

Bullivant suggests that if we value other cultures as different but equal we are engaged in multi-ethnic education. He argues that we should respect the wishes of the leaders of the various ethnic groups, if we want to engage in multi-ethnic education. It would seem that the Aboriginal and Torres Strait Islander groups are asking us to educate their children to become bi-cultural people.

This brief presentation suggested some interesting and fundamental points for discussion. Three groups were formed, under the leadership of Athol Durre, Rita Cameron and Peter Kateifides, all students taking the Graduate Diploma of Aboriginal Education course at Townsville C.A.E.

The discussion points for the groups were:

i) What is culture?

ii) Do you consider the goals of multi-ethnic education to be desirable?

iii) Do you think it is possible to reach the goals of multi-ethnic education? If so, what implications do you see in the fields of teacher education, classroom teaching strategies, curriculum development and staffing, etc?

Reports from the Groups

The groups suggested that culture involved traditions, customs, beliefs, dress, food, life-styles, language, religion. Furthermore it was argued that culture was dynamic, not fixed and rigid. Nor indeed, did all members of an ethnic group hold the same values - or have the same life-style as all other group members.

All groups agreed that the goal of helping people to become bi-cultural, i.e., to be able to make a real choice of life-style between that offered by mainstream society and that offered by the ethnic group. To make such a choice a person would need the skills to fit both settings. It was thought that the ability to move freely

between the two settings was desirable. The gap between the older people and their young people could be narrowed in this way. Furthermore the sense of alienation the older people have felt might be reduced.

One group also considered that long-term outcomes of not respecting the wishes of Aboriginal and Torres Strait Islander spokespersons could be ominous. Once Aboriginal and Islander people were not consulted, and as a result leadership was not evident. Now that consultation is occurring leadership is appearing. Leadership which is not respected, i.e., its submissions are not taken seriously, may quickly feel alienation again. The possibility of conflict would then be a real possibility.

The third question was not as easily answered. It was felt, in the first instance, that the aims espoused seemed desirable indeed very just. But, then, the fundamental nature of rethinking which needed to be the ground work of any real change seemed ominous. It was felt that teachers were largely insensitive to the cultural values of the Aboriginal and Torres Strait Islander people. There was seen to be a need for special teacher education programmes to develop such sensitivity. A second aspect of teacher education which would need special attention involved establishing teaching strategies pertinent to the existing needs of Aboriginal and Torres Strait Islander pupils. Radical changes to curriculum development would be required as well. Furthermore, methods of staffing and the appointment of principals and inspectors with special training were also seen as pre-requisites to effective implementation of multi-ethnic approaches to education.

Saturday Afternoon Session

In the afternoon, groups viewed the film "Prejudice" by Bill Cosby. This was used as a brief introduction to one of the two main strands of discussion for the afternoon.

The first strand dealt with the problem of prejudice. It was felt that one way to tackle this problem was to design programmes aimed at international awareness and understanding. The introduction of aspects of foreign languages, customs, meals, songs, dances and crafts was seen as desirable both in primary and secondary schools. It was suggested that highlighting similarities rather than differences might reduce the incidence of stereotyping. It was also suggested that parents could be involved in food preparation, singing, dancing, etc. In this way the gap between home and school could be narrowed. Some exciting moves in this direction were reported from St. Mary's school in Townsville where some ninety-eight percent of parents attended a series of "Food Nights" where various ethnic dishes were provided. Such liaison between home and school can only reduce the

the cultural gap between the two. The possibility of fostering the use of the school for ethnic dancing/customs/ language lessons after school or at the weekends was also seen to be most desirable.

As far as reducing the negative attitudes of children towards those of other ethnic groups it is clear that knowledge about those groups is not necessarily enough. Lorna Lippman argues that role playing situations can play an important role in this regard. So, too, can visits to classrooms by members of ethnic minorities. The advent of fully-trained teachers who are Aborigines or Torres Strait Islanders should also do much to break down the stereotypes commonly held by mainstream Australians.

The second strand of curriculum development seemed more difficult. For one thing adaptation of existing curricula to meet the academic needs of the Aboriginal and Torres Strait Islanders would have contextual constraints along two main axes. On the first axis would be grade level, on the second the degree of urbanisation.

Grade level imposes constraints, particularly at high school where subject orientation makes integrated courses more difficult. Thus a community-based project is more difficult to organise at a high school than at a primary school. If a primary teacher wanted to integrate, for instance Mathematics, English Expression and Social Studies by doing a town survey with road distances, directions, interviewing town people and reporting on the history of the town such a project is feasible. For the secondary teacher such a project would be possible if two or more teachers were involved or if the teacher took the one class for each of the three subject areas. One group suggested that integrated studies tend to suit the needs of Aboriginal and Torres Strait Islander pupils because when community-based they add meaning to the pursuit of knowledge.

The second constraint seemed to be that of how 'Aboriginal' the school was. On the one hand many schools are located in communities where much of the social organisation, many customs and the language is still intact. At the other extreme we have the suburban school with a few Aboriginal or Torres Strait Islander pupils who have little contact, if any, with their traditional heritage, language or life-style. Between these extremes there are a variety of situations. No one curriculum can meet all these situations.

It was felt that in remote communities the Fox-Fire idea of pupils interviewing their elders and reporting on their rituals, food preparation, skills and the like had much to offer. So, too, does the visual literacy approach where children photograph aspects of school, or home life, and then write to explain the photo. A bilingual approach was also seen as possible, and indeed desirable, in such contexts. In order to teach literacy

in the mother tongue it was suggested that the support of linguists and parents or elders would be essential.

In the suburban school with only a few pupils from a minority group it was felt that accurate histories of Australia would be an essential starting point. It was argued that biassed history books did much to destroy the ethnic pride of Aboriginal and Torres Strait Islander pupils. Furthermore the attitudes of other pupils could be improved if accurate histories were produced and used. Visual literacy programmes also seemed most appropriate in this context. However real constraints were probable against any attempts at bilingual education, given the small numbers of pupils from any one ethnic group in any one school.

At the end of the afternoon session it was contended that we had only scratched the surface of the problem. It was felt that many small tokens had been offered in the name of multi-ethnic education without coming to trips with the fundamental nature of the issues, nor the magnitude of the task at hand. In particular, it was felt that many curriculum developments are possible in the system as it now exists.

Another major concern was expressed about the inherent clash of cultures. Many aspects of Aboriginal cultures, as well as those of the Torres Strait Islander groups, were seen to be quite opposite to those of mainstream Australian culture. For instance, where the latter prizes individual competitiveness and economic independence the former cultures place great emphasis on cooperation and interdependence between group members. The question then is, what can be done about basic differences of this kind? What teaching strategies are appropriate? Indeed can anything at all be done about such fundamental differences?

A final area of concern expressed in one group was, how realistic is it (given existing policies and expectations) to aim to develop people skills in two cultures? When is the second culture to be learned? How much of existing curriculum, if any, can be removed to make way for teaching about other cultures? Should children be expected to stay at school longer in order to meet the extra demands.

Rather than ignore issues as fundamental as these it was decided unanimously to hold an extra session at the conclusion of the seminar.

WORKSHOP: Multi-Ethnic Curriculum Development - Additional Session

Kenneth Orr (Chair)

At a late stage of the second workshop session on Saturday afternoon, it was suggested that a serious commitment to a multi-cultural curriculum called for much more deliberate and sustained action than the occasional token inclusion of isolated aspects of Aboriginal culture. Accepting this challenge, a number of members of the workshop met again on the Sunday, and began to develop a new curriculum. This was done by listing a number of Aboriginal values, and setting down for each some of the teaching strategies which could be used to build on in teaching a wider syllabus. Time prevented more than a brief exploration of some of these.

Aboriginal Value	Teaching Strategy
Group-mindedness	Give praise to groups of children. Group work on common projects. Encourage projects, mutual aid. Allow group membership based on pupil choice. Centre activities on choirs, drama, projects, team sports, group locales in classroom. Promote student identity through class membership.
Intuitive Learning	Teach by body language. Poetry, music, art, taught by creative and appreciative participation, not critical response.
Observation and Imitation	Work demonstrated as a whole. Teacher prepared to be open about themselves.
Recognition dependent on being	Teacher responses based on identity rather than on performance. Acceptance of the individual not dependent upon achievement.
Body language, contact, rhythm	Flexible, dispensable furniture. Teacher accepts and returns body contact. Physical enactment of songs, verses, stories. Tuning in to rhythms of speech, movement. Teacher responds to variant moods and rhythms.

A similar exercise was conducted for three major Anglo-Australian values.

Anglo-Australian Value	Teaching Outcome
Individual Achievement	Rewards praise to individuals. Individual grading. Individual work, assignments and assessments.
Rational cognition as gateway to knowledge	Use of scientific method demanding verifiable evidence. In mathematics science, subject areas of observable fact.
Analysis	Step by step teaching. Demands for explanation. Constant verbalisation.

Finally, an attempt was made to visualise whether a single school could encompass both of these approaches. It was decided that it was possible, although much re-orientation of staff would be necessary and would result in an environment of learning which was enriching for all the pupils. One change would be the introduction of assessment based on individual students and groups, comparing their present achievement with that of the previous week or month. Timetables would need to be more flexible, and a great deal more team teaching would be used: in particular, complementary pairs of teachers (the one inclined to be more intuitive, the other more rationally objective) would be encouraged to share the teaching of units of work, deliberately co-operating to provide the students with a range of learning experience. Teacher training would need to be radically restructured, so that the present emphasis on verbal competence and objective learning was complemented by skill in the use of body language and intuitive apprehension.

Although the exercise was brief, tentative and incomplete, it served to suggest some exciting possibilities in the area of multi-ethnic curriculum development.

WORKSHOP: The Aboriginal or Islander Child in the Urban Classroom

Chris Ling and Ross Clark (Chair)

Participants were requested to present case studies of an Aboriginal or Islander child who stood out significantly in their minds. The case studies were analysed for features common to a number of children. These features including language, motivation, home/school involvement and cultural identity, were discussed in relation to the case studies in which they occurred. Group problem solving techniques were employed to assist individual teachers to develop strategies to employ with the child.

Points discussed in regard to language included:-

1. Recognising language differences within the classroom.
2. Utilising community resources e.g. parents and siblings.
3. The need to treat with caution the use of standardised tests.
4. The need to draw on the experiences and interests of the child.
5. Recognising the relationship of language differences and school failure, particularly in the upper primary and secondary grades.

Motivation

1. Effects of employability on school performance.
2. Develop an understanding and appreciation of the culture of the child.
3. Where possible encourage students to have direct experience with a variety of work situations.

Home/School Involvement

1. Utilise Aboriginal teacher aides.
2. Consider personal visitations.
3. Arrange activities that will encourage parents to visit school.
4. Utilise oral reporting or clear written reporting.

Cultural Identity

1. Review the materials on Aboriginal/Islander culture within the school library.
2. Develop a social studies program for your class that actively explores the cultures of the children within the class.
3. Utilise people from the community e.g. Aboriginal artists or parents with various skills.

WORKSHOP: Resources for Learning

Graduate Diploma in Aboriginal Education Students,
Townsville College of Advanced Education

In the workshop on resources for learning, the emphasis was on the production of classroom materials which related to the background of the children being taught. The use of small group situations where the ideas and experiences of the children themselves are utilised was discussed. In this teaching learning situation the teacher must be receptive to input from the children.

The workshop focussed on the use of photography to develop various kinds of classroom materials, including language arts schemes and units as well as the production of experience readers. Photographic techniques, use of picture sequences, elements of pictures were all aspects covered by the workshop.

The book production techniques are useful in the development of reading materials for bilingual programmes, and are also valuable in that they offer an opportunity for community involvement in school activities. Community members may play an important role in the development of materials about their community.

A display of published resource materials was also set up by the workshop organisers, including material from the Van Leer programme and material published by the Queensland Aborigines and Islanders Teacher Aide Development Project, such as "Working Together" and "Our Foods".